



Frequently Asked Questions on Manhaj : Part 21

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 29: Where does this aqeedah of Sayyid Qutb lead to or what are its influences

Revisiting this da'wah, which is based primarily on an extremist and exaggerated interpretation of the Kalimah, and the claim that its meaning is embodied in al-Haakimiyyah, that is Allaah is only Lawmaker, then any departure from ruling by Allaah's Law in its entirety, constitutes Shirk. Built upon that, the societies in existence today are all apostate, and in reality there has been no true Islamic society in existence for hundreds of years. Therefore, since the nature of the current societies is such that it is representative of the pre-Islamic Jaahiliyyah, the way to re-establishing Allaah's Law is by vacating and departing from the society ('Uzlah), and breaking off from it. Then re-building and preparing, ready for the cataclysmic confrontation, with the "Fir'aunic leaders", who have assumed for themselves the position of godhead in legislating. And this was the "Jihaad" that was envisioned by Qutb.

Terms used in Qutb's conceptualisation included, Haakimiyyah, 'Uzlah (the breaking off), Ummah al-Ghaa'ibah (the absent Ummah), Jaahiliyyah and many others.

The Qutubi Model is fundamentally flawed, in that it attributes all evil and oppression and injustice to the "leaders" who have "assumed godhead", and hence a "top-down" approach is inevitable. The model as a whole contains an intrinsic rejection of the way in which Allaah operates in His creation, and also the way in which true rectification is achieved. This naturally creates an imbalance in the orientations of da'wah, leading to much confusion and strife, and also excessive bloodshed, when the blue-print programme of Qutb is carried out, or initiated. Though Qutb himself never lived to see the programme in action, it was acted upon by a number of different individuals and also organised groups in various places – all of them failing. This occurred numerous times in Egypt, all of which failed. Two notable examples are those of Shukri Mustapha and Faraj. The former

adopted the 'Uzlah (the breaking off) approach and along with some other followers broke off from the society and went off on the outskirts of Cairo, in order to prepare for the cataclysmic confrontation. However, this was obviously not to succeed and the authorities soon clamped down upon them and terminated them. Another approach was one that went straight for the overall despot – thinking that once the “Fir’aun” has been terminated, the rest of the populace will join in with the overall revolt. And this was exemplified in the assassination of Sadat, which was planned by Faraj. Again, this bore no fruits and only tightened the grip that the authorities would have upon the populace in general. Also in Hamaa in Syria, where the Ikhwanites initiated a revolution which again failed and led to great calamities. And similarly, the same was attempted by the Qutubiyyah in Saudi Arabia in recent times, though the plot did not go beyond the doctrinal stage – since the perpetrators were exposed and restrained.

It is worthy to make mention that the Qutubites in Arabia were quite openly preaching Qutubism and entering the books of bid'ah and zandaqah upon the youth. This did not really come to the attention of the major scholars until after the Gulf War, when their true colours were revealed. It was revealed that the same concepts of Qutb, those of Jaahiliyyah, Haakimiyyah, that kufr had engulfed the whole society, that open rejection should be justified, lectures and books which spoke of the concept of Uzlah, and also al-Ummah al-Ghaa'ibah (the Absent Ummah, which of course is the same as the takfir of Qutb of contemporary Muslim societies) and other related issues. These concepts were being propounded by the Qutubites to the youth. However, this programme never really got past the doctrinal stage, though in later years, its effects would become apparent when some of the Saudi youth, frustrated, took to terrorist activities, and also many of the youth began to belittle and defame the Salafi Mashaayikh, claiming they were “pawns” and “puppets”.

Question 30: What is the aqeedah of Sayyid Qutb in general?

To avoid going into detail, as this has been done elsewhere, Sayyid Qutb, was an apostate for over 11 years (in his Communist years), and also spent a long time in the United States, where he would travel from Nevada to Colorado, working in the Churches, and taking part in ringing the bells, as a member of the committees that are responsible for the maintenance of the churches. Anyhow, after this period he returned back to Egypt and then became an Islamic writer, having zeal for Islaam once more. All of this is from his own words in his autobiography.

The reality was that he was Jaahil (ignorant). The sum total of his books reveal that he spoke of almost every innovation in history, and fell into kufr and apostasy. Amongst the most salient features of his aqeedah and manhaj:

- a) propounding the manhaj of the Khawaarij of takfir and khurooj, and raising the flag of Dhul-Khuwaisarah of “al-Haakimiyyah” and “Social Justice”
- b) uttering statements of kufr and apostasy such as his mockery of Moosaa (alaihis-salaam)
- c) his claim that parts of the Islamic sharee'ah should be abolished as they no longer suit the times (i.e. slavery and the laws pertaining to it)

- d) his claim that Islaam is a mixture of Christianity and Communism, sharing in their ideals
- e) his accusing Mu'aawiyah and Amr ibn al-Aas of nifaaq (hypocrisy), deception (ghish), treachery (khiyaanah) and other affairs
- f) his belittlement and disdain and rebuke of Uthmaan (radiallaahu anhu) and accusing him of senility, and misappropriating the funds of the bait ul-maal, and favouritism, and his refusal to acknowledge of Uthmaan's khilaafah
- g) his takfir of Banu Umayyah
- h) speaking with the creation of the Qur'aan, the saying of the Jahmiyyah
- i) rejection of al-Istiwaah, in the way and style of the Ash'ariyyah
- j) his rejection of Ahaad Hadeeth in the matters of aqeedah, the saying of the Mu'tazilah
- k) his rejection of the miracles of the Prophet (sallallaahu alaihi wasallam)
- l) his speaking of the freedom of people to choose any religion and that Islaam fights for this right
- m) his takfir of all muslim societies
- n) his speaking with the Qur'aan and interpreting it with mere opinion and ignorance
- o) his saying that Imaan is a single entity which does not separate and consist of divisions, which is the point of origin for the innovations of the Khawaarij and Murji'ah

This is only by way of a small selection. For more information one can refer to the excellent refutations of Sayyid Qutb by Abdullaah ad-Duwaish, Shaikh Rabee' bin Haadee and others, who have excelled in this field and whose efforts have been praised and commended by the likes of Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaimeen and many others.

In short, the aqeedah of Sayyid Qutb cannot even be defined!! But it is based upon Jahl and Hawaa and Dalaalah.